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Must Remain in
Transcription Room

THURSDAY, MARCH 13, 1975

BARN

GROUP II

MR. NYLAND: So here we are again after Tuesday and Wednesday, huh. I had a chance to listen to both. The meetings are getting better. Perhaps it is that you start out with certain statements about Work and you have a level. Then you can compare. Usually as the meeting proceeds it gets a little bit less. Every once in a while there should be a bringing it up again to the level. Otherwise you go into all kinds of descriptions which have very little to do with your own experience. Perhaps sometimes a reading in the beginning of a meeting is also good, although I prefer the statements of the people who moderate or start a meeting going. You have to try to keep the level of a meeting at a certain height, and several of you still have to consider that an important responsibility. Obviously it is dependent on those who know already a great deal more about Work because of their own experience and application, and they have the responsibility to help maintain it. Don't let it be dependent on just a few. There are enough so called, let's call them, little bit of elders of the church in embryo. That you have to -- you have to work away, you know; the little chicken in the shell certainly has to peck at the egg itself.

Tuesday. The pair was good but you have to be very careful not to talk too long. Also it is necessary to understand almost immediately where the person who asked a question is living, and then you have to answer in accordance with that particular development. Nobody's living at a same level. We're all in different places on the road towards Objectivity and some are still in the doldrums of the unconscious existence of Earth. Well, when you have such people you

cannot talk about Work really and you have to know that that what you know may not be used and sometimes should not be used it all, because the level on which a newcomer will ask a question is not at all your level. And the temptation is always that you want to talk about what interests you, and it may be quite all right that it interests you but it is no use to someone who doesn't know. For instance when you mention this question that has come up now a few times now already, when I gave some kind of a task to someone about sense organs. Well, what meaning has that for anybody when only if they have been prepared more or less that it could actually lead to the possibility of desiring something in the nature of wishing to Work, but really not much more.

And many times you use perspectives which we talk about, and logically I have to talk about, but you cannot use such material. So when it comes down to what actually is required you have to simply say, "Are you interested in Gurdjieff? O.K. If you are, listen. Now I'll tell you what you can do. You have a task," -- and you can give any kind of a task. " Read ALL AND EVERYTHING five pages each day." Or you explain Work. "Try to see if when there is an 'I' actually it can function, and you have to look out for Impartiality." It need not even be necessary to bring in Simultaneity unless you want to explain it on the basis of eliminate functions of your mind in the form of thinking and the association processes, no justifications. Of course you must say, "no likes, no dislikes just acceptance, no more, now that is enough for you for this Work. If you want to learn about Gurdjieff you go ahead and do it."

Then there will be some other questions about, I don't know sometimes what they want to talk about, but what they think. In so many nice words -- I don't know how many words you can use that are still nice -- you tell them to shut up. "Either you want to Work. This is Work. You come here to acquire knowledge about Gurdjieff. We will give it to the best of our ability. This is

involved in it and it's necessary for the beginning to do that as a school task. Go home and to your school work and report on it next week." Now it sounds, of course, a little crude and you can embellish it a little bit more and understanding and saying: I know what you're talking about, and you can make it even worse with saying: many years ago I went through the same process. But come down to the quintessence and not elaborate, not necessary, unless they ask for it.

That's different. Whenever there is a question you have to answer it. If you happen to have a person who really has enough sense about Work and who has had some experience or even when they report on what they have done, of course you have to answer them, but not with perspectives. That's not that kind of group. You have to keep very close to the ground and explain the function of an 'I' . Tell them to be patient. This applies to all of us. What is this little 'I' ? Many times I say two cells which know of each other and can multiply, very very small in the midst of unconsciousness, trying to function. You ask this 'I' to do its task. The task has been assigned to this 'I' , both by you and with instruction from heaven. But how long will the two cells remain two cells, three, four? When will the 'I' grow up, start growing? When will it be mature? At eighteen years or twenty years of its life measured by infinity. And all that time you have to be very patient and you cannot expect an 'I' to do the impossible. For that reason this "I', in the beginning, can only be interested in your physical body and all you can ask is: please observe that physical body and give me a report. Whenever you record anything about the physical body behaving and with 'I' being Aware of me as a physical body behaving in some way or another, then you would want to know the truth about such existence. I say sometimes life, sometimes that form becoming transparent, sometimes maybe again realizing that this form must exist on Earth and that life is not in existence unless it has a form so whatever may be the

further development of the 'I' you have to keep on feeding it asking time and time and time again; will you please observe me.

You can say exact Observation, yes, in accordance with ALL AND EVERYTHING. Am I glad that we are working on that kind of quotation, section -- to take out of ALL AND EVERYTHING anything that has reference, not too far fetched, but sufficient to indicate that a method exists and that there are certain results which can be obtained by following such a method in the application of one's daily life. I say I'm very happy about that when we once can publish it in a very little bit of a suitable form. At least you can then give such information to those people and say, "read it. That's your schoolwork for this week. Just read it. Then come back and see if you understand." Because then you can say, " ALL AND EVERYTHING, that's the book. Where is it? Did you bring it with you? Why didn't you bring it with you? Why didn't you read it on the subway or somehow or other?"

Little tasks like that. Tasks that have to be explained, that when an 'I' could exist it becomes interested in you as you are without any further description of what you are and not knowing at all what you are, certainly not in the terminology of this Earth although it is an 'I' that has come down, as it were, to us and is now walking around. But you see, this 'I' ' is interested in humanity, in all forms of life. It's not interested in sitting in church. Jesus walked around this Earth and mixed with a great many different people in all walks of life, even sinners. He was not in the temple all the time. I think he was only there once when he was twelve years old. And for the rest he went around and the sea, Gethsemene or wherever, Tiberius and Copernica and Bath. He was in the midst of humanity of that time.

The 'I' is in the midst of me, my behavior in my world, and any kind of expression of life is sufficient to become an object for Observation. I don't have to make any preparation for that

because I am what I am. And I ask this 'I', "please tell as what I am in time, but for the beginning tell me that I am, because even that I don't remember particularly and I want the truth about myself," so it is a very simple question. Tell me that I exist, so that then that existence is free [from] the interpretation of it, without any interpretation of it, statement of a fact, no feelings and no thoughts about it, just existing. That makes it absolute, because anything that I start to describe is detracting from the absoluteness. A fact by itself is absolute in itself. When it needs not have any description [it] is just existing. That is the absolutism, the existence of the totality of all things existing. That you might say is also infinity. That is also everywhere and always. That is also omni to the third power.

Such things one must not forget because you're not giving this 'I' a particular task that's impossible to fulfill. So then when you think and feel and there comes a thought, "Oh yes, Gurdjieff, let me Work," that's the time to Work. Then. At that time you exist. You don't have to put on special clothes. You don't have to dress up. You don't have to be very quiet. You're just a body behaving on Earth in all kinds of conditions. You would like this 'I' to observe you. The question is only my wish for this 'I' to exist comes from me, and therefore when the thought comes I hope it can be followed by a real wish in that kind of creation. Or I say in this wish which is fundamental, because it is a wish for esotericism, is followed immediately by the existence of an 'I' which then immediately starts to observe, because that's the function of its life.

And therefore it doesn't matter what I'm doing or not even what state I'm in or whatever thoughts or feelings I have because the 'I' is not interested in the beginning about my feelings or my thoughts. Of course they are there. I know that, but I don't want 'I' to observe it because the 'I' is incapable in its infancy. It has to grow up. When I have a child and it is six and seven years

old it can walk, but when it was crawling on the floor it couldn't walk and I had to wait; and then it starts to get up and puts itself -- pushes itself up and tries to stand and falls down. And the father and mother being very happy about such development see the little child and one says to the other, "don't -- leave it alone, leave it, let it stand on its own feet." And then the mother says, "but don't, because it's too heavy and the feet will get crooked," but it will grow up. Just let it be on its own. It's growing. And then you come home one day and the mother says, "he stood today. He walked, etcetera." That is the little 'I'. There are no limitations to that 'I'. It is only at certain stages of its development in a condition where at that time it cannot grow further and the patience has to be that you wait until your child grows up and becomes a young man or woman -- maturity, eighteen, twenty years of age, when the body is full grown. That's the time when this 'I' can start to function a little bit more in directions of emotions, feelings, thought processes, mental capacity, things of that kind. But for the time being only the body in its tremendous quantity of different forms of behavior.

That is how I, as it were, keep this 'I' interested: by giving as an object you yourself in all kind of conditions as far as the outside world is concerned in which you behave physically, and of course as far as your own state of your body is concerned, when certain processes are taking place within your physical body. And all of that is perfectly good material to become the object of Observation, and again knows exact Observation, exactly what is needed regarding Impartiality. Explain if you want to say, "instant." Explain that that eliminates associations, that that is the dividing point between future and past, if you like. Emphasize the present and then the presence of that what is 'I' to one and so forth. You can go to town if you want to philosophize about it, but don't overload a person with ideas which have no hold on him. They don't know what you're talking about.

So that I thought was about Tuesday. Much too much talk. And you take up time. It's not right. Your partner will also have to do something. Now last night: good level of meeting. Good questions or statements about one's Work. As I said, it ran down a little bit then tried to get up again. The level must be maintained by honesty, sincerity of purpose of explaining what is the honest attempt you have made always regarding that kind of Objectivity, that faculty that is there set in motion, a little bit of machinery in the mind of oneself when you talk about the ABC, a little bit of something like a presence of higher nature of God being there with you and observing you with God's eyes looking through you, whichever way that may be -- all the time keeping in mind that you are the one who relates what is your experience. And when statements are made maybe they require a little bit of waiting, of consideration, of patience before the next question. We don't have to be reminded anymore, Ed...

Ed: O.K.

MR. NYLAND: about that leave it

Ed: Yes.

MR. NYLAND: We don't want to be a truant officer. Leave it alone.

When a statement is made about a person who hasn't been here for some time, then makes a statement about Work, all kind of thoughts go through one. Why? How come he wants to make such a statement? What is the value of it to us, to him? The consideration of why a person wants to make a statement of that kind and comparing it with your own experience and to see if perhaps you can understand it, if it fits; or there are certain questions connected with it which are of no value particularly because they will all come in time. Every time that you think too much, you're taking away the fruits which are only obtainable in heaven, and heaven is not as yet ready to send it parcel post to you. Wait.

You must take your life as a waiting period in which there can be a development of your inner life. Your inner life is not even vocal. It has very little bit of a voice and only crying a little bit and of course crying and suffering because it has not been paid attention to. Who has paid attention to his own inner life and seen to it that it could grow up. Why is it that Magnetic Center is always pictured as being in prison? Why should it be if one actually in unconsciousness asks: what is it in me that is still there that should come out and isn't come out -- hasn't come out? Who can I blame? It's quite all right to blame your mechanicality and Mother Nature. She has a broad back. You can load all kinds of complaints on Mother Nature, but there is also a time when you say: now it's enough. And Mother Nature will tell you that it's more than enough now. Now stand on your own feet. I brought you up to maturity. I've allowed you to grow up. You ought to be grateful that I didn't put anything in the way of you breathing, that you actually could continue to eat and digest and that you have a body that could develop and be glad that it is healthy. But there is a time when Mother Nature says, it's enough now. You're grown up. Look, you have about reached five and a half foot, six foot or so. Stand on your own feet.

Then of course you ask, well how about my feeling? And how about my mind? Oh, Mother Nature [says], that's not my concern. I only have government of this Earth. So then you cannot blame Mother Nature any longer and then of course you need a substitute. And you say, well, all right, I'll make Great Nature -- and now we're under a different regime because that Great Nature will allow me to do something else with me, and then you look around sad see what is potential, very much the same as when you were five or six years old. That was your potential. It became actual during your lifetime, reaching the age of twenty and then that was full grown. I say again thanks to Mother Nature. But now what? Thanks to what? Great Nature that you will want to develop what is potential as emotional body and potential as your Soul and why call Great

Nature? Because Mother Nature is no further interested and this Earth is not interested because we are fodder for the moon.

So there is something else that has to enter into that, and this is exactly the reason of creating an 'I'. I want to be influenced by something that is not of this Earth and I don't feel that when I pray I get enough of an answer. I can become sentimental about it and I hope for the best and I say, "yes I love God and I wished I was kept in His lap. I wished that He could take me by the hand because I wish to become a devotee and then I will become as angel. Then I will be taken. into the higher spheres and I will play a, -- what is it? -- a little harp, a seraphim." Is that an Aim for a man? That he knows very well that he has potentialities and that he ought to be developed because otherwise why would they have been given? And so one starts out with a very definite wish to see what, after this physical maturity, still ought to be done, and for that I need information which I cannot obtain from this Earth, except in the form of some esotericism which is hard to come by and I don't know exactly where to look for it. I have to look within, because that is what I mean. Why is this Magnetic Center in prison? Why should it have been there when it was given originally at the beginning of my life? Now of course I'm happy it has stayed there because it has enabled me to grow up to become physically a kind of a man, and also potentialities which are still there, latent, and the possibility that in remembering that what is now still there and not available. That is the search because in that Magnetic Center, I call it so many times non-dimensional. It means it has the reality of life existing as is. No descriptions necessary, no forms. It is by itself an amness, existing as such, no further description and only saying life; and of course I will say "my life" because it happens to be within my body, the same way as I say "my I" and the same way I will say "my God". Those are the three things that are my possessions.

When I become spiritually involved I become really cognizant of these three things existing for me. First I say "my body." That of course I know within this body, I say that what causes this body -- has caused it to exist, is my Magnetic Center, the source of my life, the connecting link with past generations, perhaps incarnations. The continuation of my life when it can be freed when it is still now held in bondage because of the condition of this Earth. When I leave this Earth, there is no further reason for keeping Magnetic Center in prison and then it will continue in the continuation of my life force in the next reincarnation, whatever may be required or wherever it may be in the realm of Great Nature. I do not know, but in any event I have become aware of the existence of that possession of mine which is within my physical body somewhere. Then I say, when I want to grow up, I now make something exist which is also my possession and I do that for a very definite reason because it will create for me a constant Aim. I say the presence of an 'I' is for me that what keeps me going in the realm of Great Nature when I must say farewell to Mother Nature after having thanked her for what she has done and after having paid her. So that 'I' is the mediator between that what I am as Magnetic Center and that what I ultimately would like to become as fusing with God. Also that it is subject to a little interpretation because I don't know anything about God, the totality of all existing things. I know a little bit about my aspiration towards that what I hope I ever will become, or which has given me aspiration in making then this inspirational force free and then wishing to grow up further re-gardless of what Mother Nature has allowed me, that I say farewell to this Earth that I'm going home.

So you see, there's the third. It's "my God." But there is no limitation to that because each time that I Work there is a development possible, first for the maturity of 'I', then 'I' starting to function to become my guid, and from my child it has become my friend, and from my friend it

will become my master. That is the process that will take place, gradually, I say, without limitations. Only at any one time there is a limitation everywhere and when I can eliminate that what is limiting, that kind of a concept or thing or object, then it has a freedom for further growth, the same way as when I grow up I have at any one time a capacity which belongs to me and will allow me to grow up to the fulfillment of that capacity. That of course is my limit. There is a limit constantly to the amount of knowledge I can put in my head, and I can have an awful lot of knowledge, so called, which I cannot use and I try to get rid of it. But the only way to get rid of it and not to destroy it, not to leave it alone, is to change the knowledge into an understanding which is of use to me at a higher level, and at the same time when understanding starts to become part of my being, then there is room for knowledge, more knowledge, in my mind.

And so it always will go. As I grow up I will see more. As I see more I will wish to grow up. It is very simple and therefore with a group, when you talk, when you really go down to detail, to essential qualities of yourself and you bare them open -- that is open them up, make them bare to others -- you're talking about your potentialities of your Kesdjan and your Soul. You're talking about something that is really very important for you and in which a person, when he tries to explain it and puts it in a form that is more or understandable to himself, he cannot always expect other people to know what you're talking about. But many times it isn't necessary, because the words you use and the way you use them are sufficiently convincing even if the concept is not clear. And so the emphasis should be on that kind of honesty of exchange, of wanting to find out what it is, perhaps, when I start to think and I would like to formulate it; and at certain times that formulation and the thought processes which take place in my mind are already premature because my ordinary mind is not the kind of a thing that's growing with me.

I would like a mind to grow with me, if it is possible for an 'I' developing that, so that this what I am now as a personality could become individuality. That means a full grown man, three bodies, except for that what is Soul. But perhaps, even I say for the time being, it's intellectual; and perhaps that what was (the) embryonic for the Soul is still as DO RE MI, and we call that simply the Observation process with the inclusion of Impartiality and Simultaneity as a DO and RE and MI as Participation, as Experimentation. That is all embryonic until it gets born. The Soul doesn't get born until it comes to FA and at FA it has full range of a possibility of a new world, as I explained sometimes. It is a world which is the second cycle of an Enneagram, so it has already quite different qualities in itself. And I don't talk really about that what is a full development of my Soul, because most likely I won't be on this Earth when it does happen, when actually there is that kind of a development. Kesdjan, yes, that is within my means. It is within my means and it belongs to Earth, I would say, almost, because it still will die. That is, the limitations of death exist on Earth for my body, for my feeling and emotion. It will not exist for my Soul. Try to get that straight, that you won't have to worry about it. When once a Soul is sufficiently grown up it will start on its own feet even if there's a growing process in the so-called SOL LA SI of that octave. That is only the equipment to go further into the cosmic Conscious realm.

But again don't talk too much about such things to people who don't know. Talk about it on Wednesday. It is right. Give every indication that that what you are saying is a result of your own experience because then you can be honest and then you don't have to hide anything. At the same time you have to be very careful that you don't create the impression that you saying more than actually you have digested. It must remain very simple and you must not become confused in your statements. You have to see very well for yourself what is what and what is really this idea

of Work on oneself, and bring it in time and time again, not only in little descriptions of where you were and how you remembered yourself at certain times. It is right, of course, it takes place and as it takes place many many more times, or could take place and you don't do it because you overlook the simplicity. You sit in a chair where you are, you happen to think about Work. You are Aware. Why not? What is so difficult in the consideration of your body having to sit and you do all kinds of things with it maybe. You put your hands together and you take them apart. You put them on your knees. I said the other day you smoke a pipe and light a match. All the time there you sit and there's no reason to have any particular description of it -- because, not only that you are familiar with it but it doesn't come up in your mind.

It is automatic; it is simply mechanical behavior. But this 'I', that is really where life is going to be. And gradually out of this unconscious existence, if you can give a little bit more life and light to that what you want to create as an 'I', the simpler your ordinary existence of course can become. I have such a feeling that we have to continue to emphasize Work. I look around and I read and I hear from different people, I said it before Gurdjieff becomes a little bit known. And it is such a pity that they only hear a little bit of a tone of a barrel organ and don't know where the clapper is or that there are some crumbs from the idea table and they blow it up. I think there's a great deal of danger. I want to say this again and again because unless we understand the relationship of what we are talking about with what Gurdjieff has left as a heritage in the form of ALL AND EVERYTHING we also run the chance that we make mistakes in explaining things.

At a meeting you must mention 'I', whatever that concept may mean to you. It may be the potentiality of something that can crystallize out later. It may mean to you the functioning of your mind in a different rate of vibrations of more sensitivity. It may mean that you say this what

is now my feeling has to grow up and encompass much and much more than at the present time it is doing. The enlargement of that kind of a feeling, and including in it my love for mankind as a whole, if I could even say that; but let's start with your ordinary friends. Include them. In these days you must include them.

We're all going through periods of sickness, flu, periods of impossibility of getting work, periods of inflation, all kinds of stupidities that they cook up somewhere and we have to live in it and we have to meet it and as a Group we have to meet it in total. You have to understand each other much better by trying to help who can help who. Where? For what? Talk about it so that you become friends with each other, that you understand a little bit the suffering of so and so and what ever happened and maybe things that you don't know, maybe you could ask. Maybe you could be really interested that someone, so and so, has been sick already for a week and nobody every told you and why not? Are we friends? Do we wish it? Do we want to have that kind of an exchange among ourselves so that there is really something you can take home and that you can profit by it in the end. In the end you will profit because it's your life we are talking about, each one, individually, building up that what he ought to build up for himself, utter selfishness

and real egoism with a capital E. And of course it is allowed because you're not taking anything away from any one else. At the same time care enough, communicate, make it known what really affects you. What is the function of your inner life? In that direction you can use a great deal of information of what others are doing and how they are living and how they are meeting the conditions of this Earth and the difficulties they are under and whatever it is that they meet in the outside world. And then from there on go to their inner life and the difficulty they have to make that inner life grow, and all the different things of their ordinary existence explained many times by the qualities and the particular traits of their character, astrologically,

whatever their signs are, whatever they may be as type. What is the difference? You find out what they are by asking or seeing or comparing or studying and pay a little attention to them. Why did they do this? Why didn't they do something else? And why were they, in your opinion, stupid and would you have done it in the same way if you had to do it. There by the grace of God I would go.

You see that kind of solidarity is still missing. Maybe I'm wrong. I hope many times that I'm wrong about these statements, but they do occur to me because I see sometimes results which are just impossible, and I say it for the sake of Gurdjieff, for the sake of making sure that there is somewhere, somehow or other, an understanding of Gurdjieff, that the ideas of ALL AND EVERYTHING. I am everlastingly grateful for Gurdjieff existing and giving esoteric knowledge in the way he has given it because it has been tremendously valuable to me in my life, in the later years of my life. It has given me a very definite Aim, much better an Aim than just being engaged as consultant by some kind of a large company and being paid by the day, so much *per diem*. This is Work which is worthwhile. It is worthwhile to continue with it, to see that in your ordinary, professional life you make room for a development which can go hand in hand with you and can become a parallel line, actually existing, so that then when it exists, you don't really have to be reminded. It is part of you (Yeh?)

SIDE TWO

That is really what I mean. You have to look forward to the possibility that an 'I' wants to stay with you, that you get once and for all past this period of having to create it. It should be as familiar to you as your breath. It should be there any time that you say: is it there? It is there. Any time that you happen to think about it, it is there without any question. It doesn't have to ring an alarm. It is not necessary to be reminded that way when you know it is there. What is it

really? When you love someone, it is there. It doesn't mean you have to write a letter to prove it to yourself and it doesn't mean that the letter has to be received by someone because he or she ought to know and know it by some other means, not necessarily expecting -- it can be, of course it's lovely. At the same time, though I love God, do I love Him every time, every minute, second of the day? No! But at any one time I happen to think about Him, I love Him. This is the way I mean an 'I' should be. Whenever it ought to function and has to function because of its own life existence and its own responsibility, it is ready there with one when one wants it. I say many times you don't have to hang on the telephone although you must know the number of God. When an 'I' can be with you because you want it and you have many times shown it to this 'I' that you are really interested in this 'I' being with you, finally you will convince the 'I' that you are serious and honest, and then this 'I' will stay.

You're changing your mind. The capacity of your mind at this present time unconsciously is limited, but there is no reason why it cannot change its vibration rate as long as it is sufficiently alive. It doesn't always have to appear in the crystallized form in which it is now. When one talks about feelings and the introduction of totality of all people existing, starting as I say with your friends and your family and including them in that realm of emotionality which is part of your life, of course one can understand that a little better because this deepening of feeling and the inclusion means an expanding of that what is actually as feeling, and including then many things, also being alive and caring for them because of their aliveness. With a mind that is a little different because we are so bound and the mind is so filled with the different things that have to be attended to in an unnatural, unconscious way that it is difficult even to imagine that something can exist of a different kind of a, not necessarily quality, but of a higher rate of vibration. Sometimes you must know that though, because even in thinking, every once in a

while, trying to got behind the curtain of knowledge and to see what actually is there as a root language to start with, of that what is a concept which is not to be expressed in words and the same time as an existence at knowledge for yourself. Sometimes a sigh which you have to use in order to express the impossibility of expressing that what you really would like to say or think, or that what sometimes comes to your mind when you have an experience out of this world and you don't know what to say about it but at the same time you do know enough about the existence of it.

Whenever you do, let's say movements and there is in that movement something that finally after many attempts doing it and doing it and wanting to do it right, there is something that can happen at a certain time and it is there then and maybe it is not your ordinary personality any longer. It is the level of your being by means of which you understand then that what is the quintessence, maybe five times, you have to try again and again and again and again. Then it comes. You hit a stone with a sledgehammer. You want to crack it. I've used that example. You hit it and you hit it and you hit it and it won't break. Fifty times you hit it. No. Fifty-one. There it cracks. This is what I mean. At a certain time for people living on this Earth the heavens are opened. Your constant wish for seeing into space to discover that what is in the beyond will enable you in time, with enough patience, actually to have the experiences. Then you're lifted up towards heaven, not living on this Earth any longer, that it is actually that you are walking, I say sometimes, on impressions, which give you the truth. You become merged with the truth itself, and in that particular experience you cease to exist.

What is it when one wants for a person, for another? What does one want for oneself? To come of that kind of a channel which is clear and clean and pure, that there is absolutely no reason why you would even expect something of that what flows through to take hold of you or

to encourage you to give something to that water that flows through one like a current. Do you think that a river is interested in the water, where it, when the water goes through the river? It can take certain things away from the Earth, but the function of the river is to furnish a channel for the water to go through. That's all. The function of a human being is to restate force of life on a different level, and using this body in one's lifetime to come to the realization that that what has to be given to a higher level can be given only by the one that is willing to part with the form in which it happened to exist on a lower level. These kind of statements, if you understand relationships between people, if you know what is necessary for really caring -- and of course without any question sharing that what you know and wishing to give that then will be received -- that reception is that will give the force for someone and your reaction to that is how wonderful that you could give, not wishing to receive anything in return but in time, one -- it is returned to one.

But the satisfaction within oneself is just in being and no further questions asked when you are on that kind of a level, because the asking is only done in the three different departments out of which your being was formed. It may be even just ordinary normal existence as a physical body and a feeling and a mind which is functioning unconsciously. Those may be the three giving, at a certain time, the level of the being as he exists as a personality, and maybe sometimes it is the freedom of the body itself, that what is an emotional state in which there is no further desire for anything else but the love of God, and the third form of an intensity of knowledge which passes all understanding. That will give the level of a being of an individuality. It doesn't matter out of which three such beings keep on existing. It is only a fact that that what is then of a higher level has nothing to do anymore with out of which it came, because that's changed its entire set up -- that is, the qualities of that what is a unit is not any longer the quality

of any one of the three component parts. This one has to learn more and more, that an 'I', when it is with you, is no further interested in the component parts of your ordinary unconscious state. It is quite right. They have to exist and they have to be used and the 'I' has to come down and has to indicate to that what you are what is right, but you see you don't -- at the present time, when you try to find out where is this 'I' that you Work for that -- at that time you don't consider any more the condition in which you are. There's only one wish and that gives you the point from where you can start to step up to the next step. You can be grateful for whatever that step has represented and what ever brought you at this particular moment to that kind of a wish to Work on yourself, but at that time you don't consider that what you are any longer, than only been given you the opportunity, and the sole wish is to go up on the next step. When you are on the next step you can look back, of course you can look back, because you will remember and you say, I was there, and that time you remember what happened. You can recall how you were and what you did with your life and where perhaps you made a mistake and where perhaps it could have been different if only you only had known.

Sometimes I give a task. Whenever you, at the end of the day, see what you have done and you believe that perhaps it would have been much better if you had done something different -- let's say you were complaining too much or you were too tired or that was really laziness, or that you had no sympathy for someone where you should have had it or you used the wrong word because of a little angry state --whatever it is that you consider then about yourself. I think it was brought out, this question of hating, that really you see yourself as you were like a human being as absolutely impossible from the standpoint of eternity. Then of course one says: how can I now atone? How can I now to be at one? This is atonement. How can I become one when that what I'm still doing in the three, I call them, component parts, that what I was

unconsciously. I give a task sometimes that whatever you discover that there was something that perhaps was not quite right, you have to give yourself the task that you now will want to atone for it by Working. Not by just looking at it and saying, I'm sorry. The actuality of Work the next day in connection with that what you were not the day before but which was not right from the standpoint of your own Conscience, that then you say: I will have to Work to make good because I am indebted now. I owe money. I have not paid the way I should have paid and it is a sacred debt and now the only way I wish to pay in the eyes of the Lord is making an attempt for myself to see that perhaps I could wake up at such a time, labeling it, "this is for the payment which yesterday I did not pay for."

That's an interesting thing that you have credit, you know, that each time that you make a mistake in your unconscious state you can get a credit for that what afterwards can be repaid by you. That is the hope of God wishing you to grow up and become a man. In that way His love extends to that extent, that actually He says: He doesn't know. I hope he will learn, but I will give him a piece of paper which then, when he has learned and can prove that that piece of paper can now be thrown away, he can present it to Me and he will enter heaven. The sincerity of Work and the sincerity of movements, the sincerity of Group meetings, the sincerity of music, the sincerity of conversation and communicating with each other, the sincerity in your ordinary, life wanting to give a helping hand whenever you can and you can afford it, mostly in your thoughts and your feelings, mostly the consideration that other people also happen to exist and that they also have difficulties and troubles and that sometimes maybe you have overcome them through yourself or whatever it is, that kind of help you can give. You must give it in a Group. That is why you learn in a Group of how to live together. You don't learn it in the outside world. They are not interested enough; but you do learn it when you have a Group which talks about a

common Aim. When one talks about Gurdjieff there is a common Aim, a wish to become a man in daily life, even a man when you sit in a Group, and you don't sit with a holy face, but you don't sit as if you're already halfway dead, but that there is something alive in you because you want to speak about that what is important, and you want to emphasize it to someone else because you want the others to know that you are alive and that there is a definite reason for you to want to be interested in the possibility of growing up because that is your Aim. You want to be a man and you can talk about that in a certain way that becomes convincing to them, and at the same time when that takes place they will be affected.

There will be the level of a being in a group as a being, as a whole, as an entity. Of course it has to be made when you talk together and you have to give that kind of an attempt to yourself to make you do it. Sometimes get ready to give so that you poke yourself in the ribs and say get up, get up, do something. Make a statement. Don't sit there all the time like that. I say many times you're not entitled to it. You must help. Otherwise what will happen to this Group? What will happen to these people who do come and at the present time want to have something; and sometimes confess and I want to built some build -- to built a house and the Land and here, and of course within another couple of years, I don't know how many, I will die. And you're still too much dependent on me. Of course, that's in the nature of it. I understand that well enough, but for God's sake don't wait too long to grow up for yourself. Spend the time really that you say: I now sit and I want to Work now and these meetings are given for me to be reminded and I want to speak up, because not only that I will profit by it but someone else might and I will extract from someone, become contagious. When you're alive you cannot help making other persons alive when you express it and you say: Come, come, come, walk with me. I feel many times this

at any one place and that one place is just absolute. Try to see it in your daily life when you get up and you make a little bit of a condition for yourself that you want to sit quietly and not listen to the news or TV, that you actually put yourself within your own little world. Ten minutes, fifteen minutes, not more. Just say where your day is going to go, and then where you will go with your day. What will you do? How will you remember? With a piece of paper in your pocket, I say a knot in your handkerchief, something that you will miss when you look for it, keys in the other pocket, no small change when you need it maybe, or all kinds of things you can make in your life that can remind you if you honestly want to grow up. We are in a state where we have to remind, when one has to remind oneself because we're not that kind of children anymore that we're uninhibited, that it would come naturally. Great Nature has to be begged and asked for, and it won't come unless you show that you are worthy of it.

It is very much like that with God. He will want you to be His child, but you have to show that you have the childish attitude of wanting to find out what His will is and not your own. And as soon as there are coatings of conceit and self love, all such things that we know as vices, as long as they are coatings, they have to be taken away gradually, dissolved sometimes, sometimes a little bit torn apart, taken off you. Maybe sometimes it will be difficult because parts of your flesh might go with it. Such things stick too much to one's body and sometimes you need a little operation to take it out. If one can see these kind of characteristics belonging to Earth and forcing this Earth to die, then you perhaps will see that it is like a cancer unconsciously existing, and cancer becomes consciously aliveness as freedom from that what it can attack, but leaving it alone and then in a different rate of vibration. A cancer is a condition, a state of being in which that what is causes tension [and] will destroy the surrounding. But when once the tension is understood and it can be relaxed the cancer will help you to grow up.

You must talk much more about these kinds of things as perspective. Don't start using them now on a Tuesday. Write down for yourself simplicity of Work the way you would like to talk, the way you would like to answer certain questions when they do come up and stay within your means. Don't fall over board as yet and don't think it is necessary to talk, and in two or three sentences give the totality of ALL AND EVERYTHING. Well, I'm trying to select what is a reference to Work, I have to be very careful that I don't go and quote the whole book. There are just a few statements here and there which are indicative of what is really meant by an Impartial Criticism of the Life of Man. And that is the only thing that I want to put in that little grammar, so that you can take it with you once in a while and remember it and be reminded that ALL AND EVERYTHING does exist and that at your little Group meetings you talk about that, and that you can prove at such a little meeting by quoting. This is what it says in the bible and such a word is true because it had been verified many times.

Gurdjieff makes such statement(s) when he was talking about the Prieuré and the purpose of Prieuré many times verified by his own experimentations, by his own observation of other people who very much like in the period of Ashiata Shiemash, or maybe as Belcutassi came to the same conclusions, verified because all of them who did such experience -- experiments, we're all human beings of a normal capacity. We are all normal in our humanity, in our humane form. When we talk about Work we can understand it because of that human quality we have, of accepting that what we are now and seeing that perhaps as mechanicality, but together with the wish to see if rates of vibrations can change and produce higher tones of a different kind of, how will I say that, quality of the spheres, of that what belongs to a higher level in an intonation. Sometimes of course one says an overtone, a tone over the other, above the other, very much like "understanding" is "standing under". These two things go together, the

growth of an understanding of the totality of the universe goes with that what you discover within your own inner, inner life. Of course it is as if one becomes a mirror in which both are mirrored. In the beginning a mirror only has that what is in front of it, and back of it is the image. Normal existing only for the time being, it's all right to imagine it to exist, but when the mirror becomes double mirrored, then that what is in front of one is also the reality of that what is in front of the other and reverse-ly. The outside world becomes one with one's inner life as long as one lives on Earth. When at the time, when this outer life has made room for an 'I', one's inner life will be at home to be with an outer life in such a form that it can answer to the requirements of the expression or one's inner life.

Don't worry too much about your outer life. It will come. The heaven within you will provide all the little things -- health, continuation of your mind, feeling and emotions, ability to work with your hands -- all will continue when once and for all there is something within oneself which is completely free from it and then is entitled to the use of it. We must work more together. It has to be a little while, every once in a while on your lips as sometimes like, in certain places in Europe strangers meet, like in Germany they say, *gröss Gott* in the village. It means greetings to the Lord. It is a stranger. They don't know each other or perhaps they are villagers and they do know each other, but it's not a question of even wishing a good morning. It's a question of saying, "Thanks to God I'm alive and so are you. Aren't we happy to be alive." It may be the same as saying, "how lovely is the day. I hope you like it as much as I do." But the fact of acknowledgement of some living creature passing another and thanking God. Greetings to the Lord when you see Him.

No questions tonight, just ordinary when you go out, wake up. When you get up, wake up. When you shake hands, wake up. Be Awake, Aware. Simply introduce that as a result of the

thought or that kind of a feeling or the handshake, as the result of seeing each other as a human being. Looking into someone else's eyes and say, "How well you look". What is that makes you Aware. In that way, I say, this kind of simplicity (that) can stay with you. You don't have to lose it. It will go with you when you walk through the door. It'll be with you when you go into the car. It'll be with you when you say good-bye to each other. Such is this kind of a method, to start when things are simple. Then the simplicity of Work becomes apparent when things become difficult. The difficulty of the application of Work becomes also apparent, but at that time you have crossed the limitations of your simplicity and you are ready for the multiplicity of the outside world.

Keep on having hope. Don't falter, don't fall down, don't allow it. When you are crawling, keep on trying to get up. Sooner or later you will be able to stand on your feet and perhaps with enough guidance from an 'I'. You don't have to worry about your little legs getting crooked.

Good night.

END

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